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THE INDIANS.

INDIAN RIGHTS AND OUR DUTIES.

Extracts from an Address delivered at Amherst, Mass. in December last, by Heman Humphrey, D. D. President of Amherst College.

[CONCLUDED.]

But why are the Choctaws, and Cherokees, so unwilling to remove? What is their present condition? And what are the prospects which are opening upon them, if permitted to remain where they are? Full answers to these questions, would require hours, instead of a few moments. The truth is, that a mighty change is taking place in the character, and condition of the southern Indians. Under the influence of industrious habits, of education, of religion, and of efficient laws, they are waking up to a new existence. It may be doubted, whether civilization ever advanced more rapidly in any part of the world, than it is now advancing in some of their districts. Having abandoned the chase, multitudes of them are living in the enjoyment of independence and plenty, in comfortable houses, and upon their own well-cultivated farms. They wear their own domestic fabrics. They have their mills, their mechanics, their labour-saving machinery, their schools, and their own Cadmus, too, under whose instruction, a nation may almost literally learn to read in a day. They have, too, their legislative assemblies; their courts of civil and criminal jurisdiction; their juries; and nearly all the safe-guards of life, liberty, property, which exist in the best regulated communities. For the suppression of intemperance, gaming, and other kindred vices, it may safely be affirmed, that they have as good laws as any of their English neighbours, and they execute them at least as well. To give a single example: "A case occurred in the Cherokee nation last spring, where one of the judges of the circuit court, on finding the air of the court-house strongly impregnated with whiskey, ordered the sheriff to follow certain suspected persons to their haunts in the woods, where he found and poured out the countraband article before their eyes. By the same judge, six men were fined fifty dollars each for gambling, and one was fined for profane swearing." And to all this, the christian religion is taking deep root and rapidly filling the wilderness with churches and songs of salvation, under the instructions of pious teachers, and the remarkable effusion of the Holy Spirit.

Now in view of all these circumstances and brightening prospects, can it be wondered at that the Indians are unwilling to remove? And who that has a home of his own and a heart of flesh in his bosom can wish them to go, contrary to their will? Who that is not dead to sympathy, and deaf to justice, can resist the imploring appeal, which was lately made by a Choctaw chief to the agent of our government? I wish a copy of it could be placed in every dwelling in the land, and read every evening, in every domestic circle, till every child should learn it by heart.

"We do not wish to sell our land and remove. This land our great Father above gave us. We stand on it. We stood on it before the white man came to the edge of the American land. It belongs to no one in any place but ourselves. Our land is not borrowed land. White men came and sat down here and there all around us. When they wished to buy land of us we have had good councils together. The white man always said the land is *yours*, it is *yours*." [Poor simple souls! these savages thought the white men meant as they said, and would do as they promised!]

"We have always been true friends to the American people. We have not spoiled the least thing belonging to an American. But now we are told that the king of Mississippi is about to extend his laws over us. We, the chiefs and beloved men in this nation, are distressed. Our hands are not strong; we are a small people; we do not know much. We are distressed. Colonel Ward knows, that we have just began to build new houses, and make new fields, and purchase iron. We have begun to make axes, hoes, and ploughs. We have some schools. We have begun to learn, and we have also begun to embrace the gospel.

"We are like an infant that has just began to walk: we have just began to rise and go. And now our great father who sits in the white house looking this way, says to us: 'Unless you go yonder, the white man will extend his laws over you.' We do not say that his words are lies, but we are distressed. Oh that our great father would love us! The American people say they love liberty: they talk much about it. They boast of their own liberty. Why will they take it from the red men?"

I maintain, that it is the bounden duty of the General Government, to protect the Indians, not only in the enjoyment of their country, but of their laws. If it is possible for treaties to bind a nation in any case, then are we bound. If there is any such thing as public faith, then is ours solemnly pledged to a single Tribe, nearly twenty times over. If that pile of Indian treaties, now in the office of State, is any thing more than a pile of frauds and insults, then the Government must interpose its strong arm to prevent aggression. Take the following as specimens of these compacts. Treaty of Holston, Art. 7. "The United States solemnly guarantee to the Cherokee nation all their lands not hitherto ceded." Treaty of Tellico, Art. 6. "The United States will continue the guaranty of theirs, that is the Cherokee country, FOREVER, as made and contained in the former treaties." And who, let me ask, will stop to inquire, at this early period, when the first jubilee of our independence is hardly past, whether our most solemn national pledges shall be redeemed? I feel confident that all the changes which can be rung upon state rights, and that terrific phrase *imperium in imperio*, to drive the Indians from their country will never satisfy the American people. The very summary process of disinheriting 70,000 persons at once by a novel construction of the Constitution, which begs the whole question—will never be sanctioned in the council of *twelve million*. I repeat it—our government must defend the Indians against all encroachments and usurpation whatsoever, or stand before the world convicted of a disregard to public faith which it makes one shudder to think of.

Under these circumstances, who can doubt, that if the voice of the whole American people could be heard in the Capitol to-morrow, a great majority of them would implore and conjure both houses of Congress to interpose and save the character of the nation? And if I am not mistaken in this supposition, it is still possible to avert the ruin which is now impending over the Cherokees and their red brethren at the south. It is indeed the eleventh hour; but they *can* be saved. The sovereignty of this great nation resides in the people; and what should hinder them from speaking in the ears of our rulers, "like the voice of many waters?" Let them speak and the thing is done. The Indians can be saved with infinitely less expense of time and trouble, than it costs every four years, to decide whether A, or B, or C, shall be our next President.

But suppose the worst—suppose the government should turn a deaf ear to all our remonstrances. Let us not forget, that *duties* are ours, while *events* belong to God. If we do what we can to save the Indians in this hour of anguish and jeopardy, their blood will not be found in our skirts, though they should be trodden into the graves of their fathers, or be driven away to perish in deserts so remote that the "ill savor" of their carcases may not come up into the nostrils of their destroyers.

Do we then want motives for action, at this critical, this awful juncture? Really, the motives are so many and so urgent,—they throng so importunately about my path, that I know not what to do with them.

And the *first* motive is drawn from the immutable and eternal principles of humanity and justice. Humanity pleads for the Indians with all her inexhaustible sympathies, and with all her eloquent tongues. They are distressed. They are vexed. They are persecuted. The bosoms of tens of thousands of unoffending people are heaving with a common and mighty agony—occasioned by the encroachments and menaces of those who ought to be their protectors. And where, if we do not speak and act, is our humanity.

Justice too, with all its irrefragable arguments, urges us to remonstrate and to act. The most sacred rights of four nations, living under our protection and confiding in our republican faith are invaded. And they cry to us for help.—The heritage which God gave them is to be wrested from them; or if permitted to retain the small portion of it which is now under cultivation, they are to be thrust down from their moral and political elevation, into the depths of despondency and ruin. And can any one who knows all this, sit still and be quiet?

What if only ten poor families in a remote corner of Maine or Missouri, were threatened with similar outrage? Every man in the nation would rise up and blow the trumpet with all his might. What if some lordly oppressor, having already ten times as much land as he could cultivate, should go to these families, and say, "You must move off. I want your little farms, and will not take a denial"—Ten millions of voices would answer in a thunder, "*You shan't have them!* No, never! These families have rights as well as you, and they shall be protected at all hazards." And where, I ask, is the difference? In the case supposed, there are *ten* families, and in that of the Indians now under consideration, there are *ten* or *fifteen thousand!* Where is the difference? Ah! the ten are *white* men, and the *ten thousand* are *red* men! Where is the difference? The former are protected in their rights by the constitution, and the latter by the solemn faith of treaties!—there is the mighty difference!!

The *last* motive which I have time to mention, and can but just allude to, is, that there is a just God in heaven, and that sooner or later his wrath will wax hot against the nation that tramples upon the rights of its defenceless and imploring neighbors. Tell me not of your twelve millions of people—of the exploits of your armies and navy—of the unparalleled growth and inexexhaustible resources of the country. What will all these avail when God shall come out of his place to "make inquisition for blood?" Prouder and mightier nations than this have fallen, and how can we expect to escape if we "use oppression, and exercise robbery, and vex the poor and needy?"

The Cherokees and Choctaws cannot, indeed, resist our arms. They lie at the mercy of their white neighbors. They are like little trembling flocks of kids, surrounded by lions. But though they are too weak to meet us in the field, they are not too weak to lift up their cries to heaven against us. Though they are too few to defend their country against our rapacity, there are enough of them to "appear as swift witnesses against us" in the Court above; and they will assuredly have the right of testifying secured to them there, however they may be restricted and oppressed in courts below. Their numbers are more than sufficient to bring down the judgments of God upon their cruel oppressors. Who then will "make up the hedge and stand in the gap before Him for the land, that He should not destroy it?" The crisis is awful, and the responsibilities of our rulers and of the whole nation are tremendous! The Lord is a holy God, and he is jealous!

SABBATH SCHOOLS.

SPEECH OF MR. FRELINGHUYSON,

SENATOR IN CONGRESS FROM NEW-JERSEY,

At a meeting in New-York, to aid the noble project of the American Sunday School Union, for establishing schools in the valley of the Mississippi.

It is nearly eighteen centuries, since our blessed Redeemer, with the benignity of a heart alive to the miseries of humanity, fixed his eyes upon a group of little children; and that his friends through all future time, might be animated by an example, urgent as the condescension of God, he took them in his arms and blessed them. Then, as often since, such touching notice was deemed a misplaced compassion. But He, who knew what was in man, rebuked the spirit that murmured at his regard for those interesting objects. He who had formed the body, and endowed the immortal mind, whose scrutiny reached the secret place of motive, and the fountain springs of hope and desire; who traced the lines of moral obligations through all their windings.—He, perfectly appreciated the most absolute control, which the moral cultivation and discipline of childhood exerted upon the character of future life and destiny. By his own example he pointed his church to this eventful stage of being, as developing the most fruitful sources of blessedness or woe. But, sir, the lesson seemed to have been inculated in vain. For instead of engaging assiduous and prayerful solicitude, this has been the age, of all others, the most left to its own native tendencies. Our Saviour, pointed his regards to childhood, that we might there bestow our best cares. As if he had said, if you wish the stream to be pure, look well to the fountain: if you desire the blossom to be fair and healthful, shield the bud from harm. We have inverted this salutary lesson. The whole moral machinery for many ages has not, in any of its departments, been fitted for childhood; all its agencies have been directed over the heads of children We have called it the season of innocence, and left it to run to waste. The mother has kissed off the tear from the cheek of her little prattler, and often felt as if an angel wept. While we have cherished this fond deception, satan has been sowing the bitter seeds of depravity. He met the young idea, as it struggled into life, and wickedly confirmed its corrupt inclination. He, unresisted, prepared the mould for future character. And when youth dawned, it came with such vigor and stubbornness in sin, with such fixedness of choice for evil, as sadly evinced the efficient and dreadful agency that had been at work.

The Sunday School has broken this delusion; and now we wonder at our infatuation. We knew before, that the impressions of childhood were deep and indelible: that they seemed to add instinct to memory: that they endured through the turmoil and sorrows of manhood, and often outlived the infirmities of dotage. But yet, till this blessed engine was set in motion, we had neglected the application of such powerful facilities to the cause of truth and virtue. Now, he who runs may read how full of promise, and how fraught with blessings is this grand scheme of mercy. Sir, it strikes home to the very root of evil. It meets the first breaking out of corrupt purposes, enlightens and exhorts to duty, pleads against sin, and saves from death. I firmly believe, that God intends it to be one great means of reforming the world. There may exist some enthusiasm on this subject. I rejoice at it. There never was a good cause which did not deserve all the ardor of enthusiasm. There is no time now, to spare for cold and reluctant calculation. The spirits of evil are abroad in our land. They are straining the last nerve: they are rousing into action the slumbering fires of infidelity, and would shroud the heavens in the blackness of despair. It behoves then, all the friends of God and man, to be active, and to stand forth as the fearless advocates and defenders of the truth.

We have witnessed with grateful interest the progress of Sabbath school instruction. Every year has furnished some fresh proofs of its substantial benefits. Take a single illustration in your city. A recent investigation ascertained that of twelve thousand children who had shared in the blessings of this institution, not one had ever been arraigned for crime. This is a volume of commendation; but sir, it is only the beginning of good. The next age will witness some of the fulness of its mercies, when our children shall take our places and assume upon them the duties of men and citizens.

I hasten to the appropriate business of this evening. A noble impulse has been given to this sacred cause in a neighbouring city: it has reached the friends of truth and awakened a kindred spirit here. The moral condition and prospects of the West—the influence which it will very soon exert in the public councils of our country, and its own distinct claims, as an important part of ourselves, combined a weight of interest in its behalf, that has attracted a general concern and distinguished liberality. I adverted to the share, that will soon be taken by the valley of the Mississippi, in our national concerns. Sir, the children will after a few more years, give the law to the mother. This infant West, is fast attaining to a giant's dimensions; and its power will be tremendous, unless controlled by principle. Washington, who had studied the human character under many diversities, came to the full conviction, that no principle could be safely trusted, which did not flow from a sense of religious obligation; and an infinitely greater than Washington had ages before proclaimed the same truth. In this valley of the West, upwards of four millions of freemen, have with astonishing rapidity peopled the fairest regions of our republic; and the eventful question to be resolved is, how we shall most happily fashion the elements of these rising communities; whether by our benignant regards, they shall aid to strengthen the cords of our union, whether they shall cherish the principles of private and public virtue, or whether by our neglect, they shall be left to exhibit the melancholy spectacle of universal degeneracy of manners, among a people, but yesterday born into political existence. Sir, this is the true, honest question. We cannot and we ought not to evade. It is put to us as Christians and American citizens. These sister states of the west possess capacities for good or evil, that cannot be trifled with or disregarded. Rightly influenced, and immense blessings will reward our philanthropy—but should we suffer them to grow on, with no moral culture, floods of wickedness will by and by come over upon us, that will sweep away the last vestiges of hope and freedom. I lately heard from a distinguished citizen of that section of the Union, the evil and the antidote in one short sentence. While deploring the frequent occurrences of street murders—sometimes by men high in official stations, he remarked, that the terrors of law interposed no check, and that his hope rested in the reformation of public sentiment: there, said he, the mischief receives its countenance, and there we must look for its corrective. This was the language of truth and soberness. When the late movement in Philadelphia, was announced, it was hailed as the harbinger of incalculable blessings. A fountain was to be opened, whose healthful streams would send forth richer benefits to the valley of the Mississippi, than all their majestic rivers. The Sunday schools will reform that public opinion, that sanctions the deeds of the transgressor. They will purify the elements of society; they will arrest the torrent of corruption; erect the standards of sound principles; and, by the blessing of heaven, save the country and perpetuate her liberties. A cause, thus exalted in its aims, this evening addresses itself to the philanthropy of a generous people. It becomes not a stranger to press this suit. It befits the occasion however, to say of it, that a nobler charity could not well engage our sympathies. To raise an empire of immortal beings to the dignity of virtuous freemen; to send forth moral influences among them, that shall establish the basis of political prosperity; that shall raise a protection around the sacred privileges of the fireside, and secure the hearth and the altar from rude invasion. And more than this—to open to them the pathway to a blessed immortality, to fill up time with social comforts, to gild its close with consolation, and crown the whole with imperishable happiness. Sir, what are earthly sceptres—what is all human wealth and greatness, compared with such a vision? And in the just hope that it may shortly be realized, who can longer grasp his gold? Where or how can we with accomplish for us, more substantial or sublime pleasures. Patriotism in its boldest conceptions, cannot aspire to a purer bliss than this. To elevate an extensive region of enterprising men, to secure them from the wasteful influence of irreligion and crime, and bring up millions of our fellow men, to the purity of a virtuous community. Sir, failure in such an enterprise, would be no common privilege. But we need not fail. The faithful consecration of our best efforts, is destined to demolish the throne of the prince of darkness: and honored will be the humblest man, permitted to raise a finger in the work."

From the Columbian Star.

MEETING OF BAPTISTS IN PHILADELPHIA

For the promotion of Sabbath Schools.

A meeting, composed of individuals from the several Baptist Churches in the city of Philadelphia, was held on Thursday evening, June 24th, in the house of worship occupied by the First Baptist Church on Second street. It having been previously announced that the object of this meeting was, to take into consideration the expediency of a more decided and vigorous coperation with the measures of the American Sunday School Union, for the extension of Sabbath Schools as far as practicable in the Western and Southern States, Rev. W. T. Brantly, Pastor of the First Baptist church, was called to the chair, and Rev. Noah Davis, was requested to act as Secretary.

Rev. David Jones, Pastor of the Baptist Church, in Lower Dublin, Pa. opened the meeting with prayer.

The Chairman then stated the object of the meeting more fully, and said that it was necessary for us to make some decided expression of our views of the character and operations of the Society. It is understood that some of our brethren at a distance are laboring under misapprehensions unfounded and injurious, relative to the institution. Others are in a state of apathy as to the necessity and utility of Sabbath Schools. It was therefore, thought, that this meeting might adopt resolutions and take measures, that would tend to remove these suspicions, and obviate this apathy. We have here the best possible opportunity of discovering whether there are any political or sectarian designs prosecuted by the Society; not having discovered any such thing, it becomes us to assure our friends abroad, that they may zealously co-operate with the Society in the great work of spreading Sabbath Schools into every inhabited district of the land. As there were brethren of our denomination present, in whom we have the utmost confidence, and who have been for years connected with the Board of Managers of the Society, the Chairman hoped they would make such statements to the meeting as they thought might be useful in setting the subject in its true light, both for the satisfaction of this meeting, and all others to whom the facts may be communicated.

Mr. W. H. Richards, who is a Deacon of the Fifth Baptist Church in this city, and a Vice-President of the American Sunday School Union, stated that he had been a member of the Board of Managers of that Institution from its commencement. He also belonged to the Board while the Society was denominated the Philadelphia Sunday and Adult School Union, for several years before that Society took the name of American Sunday School Union. Mr. Owen, lately deceased, who was likewise a Deacon of the Fifth Baptist Church, was Chairman of the meeting when the Philadelphia Union was formed. He continued in the Board of Managers to the time of his death, and had been for several years before a member of the Publishing Committee. Mr. Richards said the Society is as much a Baptist as a Presbyterian institution, in other words, there appears to be no preponderance given in its management to any one denomination. The Board of Managers is composed of five Baptists, five Methodists, six Episcopalians, ten Presbyterians, one Dutch Reformed and one Moravian. No ministers of the Gospel belong to the Board. Its business is conducted by business but Christian men. The Publishing Committee is made up of two Baptists, two Presbyterians, two Methodists and two Episcopalians. No book, not a sentence, nor a word can be published if either of the members of the Committee object.

In the appointment of Missionaries and Agents, it is not a matter of any concern whether the individuals are Baptists or not. The only question is, "are they qualified?" If there have not been as many Baptists engaged in this service as others, it is only because they could not be obtained.

It has been objected to the Union that it has political designs. The men who manage it are not political men. Their only design is to encourage and promote the the formation of schools. They do not pre-

scribe any rules to be observed by the schools, neither do they specify any set of doctrines to be taught. Each denomination of Christians is left free to govern and instruct their schools as they think proper. The schools connected with the Union, are not even required to publish their communications. They are free in every respect. Our present object is to induce our friends to form schools. Whether they give money or not, whether they belong to the Union or not, they should put Sabbath Schools into operation. Baptists do not do what they are able to do in this work —we invite them to do more. In some places foolish and unreasonable prejudices exist among our brethren, and they oppose the Society for want of knowledge of its object and plans. Mr. Richards has never discovered any political or sectarian designs in the Board. He bears testimony to the general character of its members for piety, zeal, and religious enterprise. He wishes we had more of these qualities. He often feels among them that in many respects they excel us. He thinks we should show ourselves ready to the work.

Dr. T. T. Smiley, said he had been a member of the Board, and of the Publishing Committee between one and two years. He has not seen any influence exerted by one denomination to the disadvantage of another. If the Union has political or sectarian designs, they may surely be seen in its Constitution, publications, or acts; but nothing of the sort can be found in any of them.

He is a member of the publishing Committee, which is composed of eight individuals, any one of whom could strike out a thing opposed to his peculiar views, with perfect ease by his veto. He has even known some to strike out things somewhat favourable to themselves, after others had passed over them. He thinks it our duty to patronize the Union as an instrument of spreading the Gospel of Christ among men. Every friend of Christ, and of his country, should encourage their efforts.

Mr. Brantly read part of a Circular, which had been addressed to him, signed by the President and Corresponding Secretary of the Union, containing statements relative to the undertaking of the Society, to establish Sunday Schools throughout the valley of the Mississippi, showing their need of the aid of the Christian public.

Rev. David Jones, then offered the following resolution, seconded by Dr. Thomas T. Smiley.

Resolved, That the objects and plans of the American Sunday School Union are preeminently important, and well deserving the countenance and approbation of every friend of his country.

Rev. R. W. Cushman, offered the next resolution, seconded by Dr. Wilson Sewell, viz.

Resolved, That the confidence of the Baptist brethren in these United States may be safely reposed in the Christian integrity, wisdom, piety and disinterestedness of the Managers of the American Sunday School Union, and that we deem it a sacred duty to unite with them in carrying forward their useful plans.

Rev. Wm. E. Ashton, Pastor of the third Baptist Church, offered the last resolution, which was seconded by Mr. Wm. H. Richards.

Resolved, That the proposed effort for the establishing of Sabbath Schools, in every settlement of those States forming the valley of the Mississippi, within two years from this time, is one which every Baptist should hail with delight, and in which we feel cordially disposed to co-operate.

Messrs. Jones, Cushman, and Jewell, addressed the meeting. Subscription papers were then circulated, and $457 subscribed by a few individuals, which with $100 pledged by two brethren at a former meeting, make $557. A Committee was then appointed consisting of the Chairman and Secretary, to take measures to increase the sum to at least $1000, which amount it was thought reasonable to hope might be obtained from the Baptists in this city, to aid in this noble undertaking. We have no doubt but that many of our brethren in other places will forward this design according to their power, and we feel assured that as Christians, the cause has a large claim upon our prayers, liberality and labors.

W. T. Branty, Chair'n.
Noah Davis, Secretary.

P. S. Circumstances beyond our control did not permit us to attend the above mentioned meeting; yet we most cordially unite in the sentiments and Resolutions adopted.

Thomas J. Kitts,
Pastor of the 2d Baptist Church, Philad.
John L. Dagg,
Pastor of the 5th Bap. Ch. Philad. (Sansom-st.)

This is to certify that I heartily concur with the American Sunday School Union, in their efforts to establish Sunday Schools throughout the country. Samuel Smith,
Pastor of the Roxborough Baptist Church.

FRENCH MISSIONARIES IN AFRICA.

Abstract of the translation of a letter written by Mr. Lemue, one of the French Missionaries, of whose designation for Africa, and of his departure with others from England with Dr. Philip, we gave an account about a year since. This letter was written to Mr. Wilks, of Paris, dated Parle, 9th Nov. 1829.

In a brief introduction, Mr. Lemue states the welcome which he and his brethren received in this place, from the descendants of French Protestant refugees, which had fled to Africa from religious persecution in former years. Mr. Lemue says—

"On the third of November we left Cape Town, with Dr. Philip, in waggons, for the interior of Africa. After a journey of twelve hours, during which time we saw nothing but sand, heath, and occasionally some little farms that rose like the Oasis in the desert, we arrived at La Parle, at the house of the English Missionary, Mr. Kitchingman. On the following day we had service in the Missionary Chapel. All the inhabitants of *La Parle* and the neighbouring villages came in crowds to welcome us, and unite in worship. Dr. Philip presented us to the congregation, composed principally of descendants of French refugees. We were obliged to speak to them in English, and have our addresses translated by a Missionary. The scene was most affecting. We read the letters we had brought to them from our Paris Missionary Society; and afterwards we each addressed them in a short speech, telling them of what the grace of God had effected for France. While they listened, the elder part of the auditory wept abundantly, scarcely believing it possible that their brethren of France could be in possession of such privileges, when their ancestors had suffered so cruelly for their faith in the same country. Some days after this meeting were devoted to visits.—We did not enter one house where we did not perceive a large folio Bible, in which was inscribed the genealogy of each family.

"*La Parle*, is the most considerable of these French villages, situated at the foot of a mountain, of its name. On the opposite side of the valley is another chain of mountains of an immense elevation, forming part of the range that divides the Dutch Hottentot country. The valley that intersects these mountains is about 42 miles in length, and nine in breadth; dispersed through it are a number of little villages, built by the French refugees. Drakenstein, about three quarters of a league from *La Parle*, is the most ancient of all the villages; here we had a religious service, at which all the inhabitants were present; they accompanied us afterwards to the site of the church, built by the original refugees. Not a stone remains of the edifice itself. For many years there was only this church in the whole French colony.

"From Drakenstein we proceeded to Franschhoeck, (the French corner.) This is the field of antiquities. Here we were shown a house built by the hands of the refugees in 1694, on their first settlement in the valley: here also is an immense oak planted in the same year by them; here we found also some French books; this has not occurred in any of the villages. But the place that most deeply interested us, and where we discovered the most animated piety, was the Valley of Charron; all here descend from one family. Since their first settlement in this most luxuriant vale, they have always been governed by an aged man. Without the opinion and approbation of this elder, nothing of any importance is undertaken; this individual is chosen from the ancients of the church, he is held in such respect, that neither the acquisition of property, nor contract of marriage, nor convention of any nature, is confirmed without the advice of this chief. This patriarchal government has proved very favourable to industry and piety. This section of the French colonists is the most prosperous in wealth, and has preserved in the greatest simplicity and purity, the faith of their ancestors; we observed the attention they pay to the religious condition of their slaves. The elder of the people collects them every Sunday in the Chapel of the village to give them special instruction: the order, neatness, and even elegance of the houses here, was quite surprising. After a fraternal reception, we were conducted to the chapel; in our road we met a very old woman attempting to go there; when we came near her, she cried out, 'Those are our French Missionaries, whom I have so long desired to see; I am almost past going to church, but I must go and hear them preach.' I believe every house on that day was without an occupant. After the service we were attended and surrounded by crowds of persons, who desired to be conversed with us.

I must not speak of all the villages we visited individually; the same scene was renewed every where; it was one continued procession extending from village to village, by the accessions of new friends and companions, as we proceeded. Much interest was excited by our preaching in the French language; this had not been heard in the colony since 1739, when the Dutch government unjustly prohibited the refugees from celebrating worship in their own tongue.

"There are about 30,000 inhabitants in the French colony; 4000 of these are descendants of the primitive settlers, and 6,000 are Hottentot slaves.

"All the villages form one parish—the pastor is fixed at *La Parle*, which is considered as the principal place; the Missionary also has his residence there. The population is so scattered through the valleys, that the farmers who live towards the extremities, are obliged to set out at day-break on Sunday morning to arrive at the church by the commencement of the service. In the evening they return regularly and quietly to their families. I do not think that any kind of gambling is understood in this country—every thing bespeaks the greatest prosperity.—*London World of May 7.*

THE AMERICAN INQUISITION.

The spirit of popery in this country, is described as follows by a correspondent of the Protestant.

A Protestant merchant in Ohio, who resides among a large number of Papists, lately experienced the gripe of the American Inquisition. The massman in the vicinity ordered all his devoted Popish slaves, not to deal at the merchant's store upon pain of excommunication. The consequence was, that almost immediately his business was closed. He retired from his mercantile concerns, and purchased a farm—but the Priest peremptorily forbade any man to engage in his service —and it was with great difficulty and trouble, that his land was prepared, and his seed planted in due season. Just before the harvest, the late merchant was taken sick, and disabled for all his duties. The Dominican pursued him with unrelenting revenge, and pertinacity, and denounced the utmost wrath of the Pope upon any man who gathered in his crop, then ripe; so that the whole of the produce of the farm was destroyed, before the owner recovered from his disorder.

Sometime afterwards, the persecuted Protestant mentioned these facts in the county town—upon which, an Attorney, enraged at such vindictive malice in the Jesuit, offered to procure redress for the injured citizen.—An action at Law was brought against the Inquisitor, and a verdict was awarded for the damage which he had sustained.

The engine spirit of Roman fury, and cruelty, and rapine, is fully indulged and often exhibited in many parts of our western States; where the Roman Priests, having tried first to seduce the women through auricular confession, then, by means of those victims of their sensuality, intimidate their Husbands, Fathers, and Brothers.

COMMUNICATION.

For the Western Luminary.

INSTALLMENT AND ORDINATION.

In this age of thought and enterprize, it ought not to excite astonishment to see the best of friends sometimes differing about lesser matters, and even reproaching each other on the account of the most correct opinions and praiseworthy conduct. Such, if we mistake not, has been the fact between a writer in the Luminary, signing himself Philo, and the committee of the West Lexington Presbytery, who prepared the circular letter, addressed some months ago, to the churches under the care of that Presbytery.

It is easy to see from the *remarks*, that they are not the production of an enemy, but of a real, though, as we think, a mistaken friend. Our object in making a few strictures upon the *remarks*, is not to excite one unpleasant feeling, or enter into any angry debate; but simply to correct a mistake or two into which Philo has, no doubt unintentionally, fallen, and to place the matter of Presbyterian installment and ordination in a proper light.

Philo says, "The committee have come to the conclusion, that because there are not *installed pastors* in the churches, is to be imputed the want of prosperity, union and good order which so much prevails." In the spirit of brotherly love, I would ask Philo if this is doing the committee justice? Has the committee said, this is the only cause of the present uncomfortable state of things in the bounds of West Lexingten Presbytery? They have said this was one cause. Were they right in saying so? In other words, is the order of the Presbyterian church respecting the matter of Installment right or wrong? This is the question at issue between Philo and the committee. Let us endeavour calmly to look at this matter.

What is an installment? It is nothing less than a recognition, by the Presbytery, of the regular settlement of a minister as the pastor of a particular church, with a solemn enumeration and enforcement of reciprocal duties, accompanied with an appeal to the all-seeing God, by the parties, that they will be faithful. Are these matters of light import, such as may or may not be attended to just as we choose; especially when we remember that such has been the long established and richly blessed order of our church?

That it is the duty of each Presbytery to see that every church within its bounds, be, if possible, supplied with the stated means of grace, we presume no person will deny. In what way are the Presbyteries to see to this important matter? There are but two ways in which Presbyterian churches are supplied with pastors; either by a regular instalment, or by what is called stated supplies. Let us examine the advantages and disadvantages of these two methods of proceedure. In our estimation, there are many and insuperable objections to the method of stated supplies. The settlement of a minister in this way, most generally takes place without any reference to Presbytery at all. The Presbytery know nothing of it, except in their individual capacity. They have no control over it, Is this proper? Is it not denying, at least in one important point, the necessity of the existence of such a church court? If you will look into our book of discipline, it will be found that one third of the duties imposed upon Presbyteries, are in some way connected with the removals and installments of pastors. Are we prepared to dispense with the wise and parental oversight of Presbyteries in these matters? Philo appears to us to say, all this care may and ought to be dispensed with. The churches can do better without it.

But again, Is not the method of settling ministers by yearly stated supplies, putting it into the power of a party in any church, to impose a man, who is a favorite, only with a few, upon any people. It will not do to say that the voice of the majority may be heard in calling a minister as a stated supply, and for a year only, as well as in a permanent settlement. But who does not know, that in such cases the people, though a large majority may be, and for good reasons, opposed to a man as their pastor, will decline making any opposition, remembering that the call is but for a year, and hoping that the end of this period the matter may be amended. The end of the year comes, and the voice of the people must be had again. How does it often turn out? The minority are still loud in favour of their man. Say the number of his friends have increased, and perhaps that increase has been made by the minister's flattering the weaknesses, and perhaps conniving at the faults of those whom he hoped to gain as friends by the day of election. Again the wiser and better part of the church are silent; they love the things that make for peace, hoping at the end of *another* year matters will be better. What a horrid state of things! Nor is this an imaginary picture. The writer has seen this very scene acted over and over again. And he has seen ministers forcing themselves upon a people, under the guise of a settlement as a stated supply for *one* year, do more harm in a church, than could be repaired in half a lifetime. Now, all this mischief might have been prevented, and perhaps the same man might have been settled harmoniously and usefully, if recourse had been had to the orderly method of calling in the aid and advice of a neighbouring brother, and placing the whole matter under the eye of Presbytery. But suppose a minister has been settled as a stated supply for a year, and with the unanimous consent of the people; who does not know that if a minister preaches the gospel faithfully and plainly even for one year, it will be a marvel indeed if he do not offend several of the congregation, and probably many members of his church. What is the result? At the end of the year a party is got up against him, and all is thrown into confusion, and the faithful but unfortunate minister, who had removed perhaps hundreds of miles to take charge of this people, is thrown, with his helpless family, upon the world, and out of a field of usefulness. But what is worse than all, who is prepared to say, however pious and devoted he may be, that he will, at all times, preach the gospel fully and fearlessly to his congregation when he is constantly pressed with the painful recollection, that at the end of every year he may be exposed to the influence of a party. Now all these evils and temptations might have been avoided, if the church had been favoured with the counsels and care of a Presbytery, and the minister protected by their authority. I do not mean that a Presbytery has any authority to continue a minister among any people, no matter how he may have been settled, contrary to their wish. But I do mean, that they have the power of rectifying whatever has been done amiss, of preventing the disturbance of the peace and purity of the church by *errorists* and *factionists*. None of all this can they do, if the settlement of the minister has been by the way of a stated supply. The whole has been an extrajudicial affair, of which the Presbytery have no knowledge or control from beginning to end. Their book of discipline knows nothing of it.

But again. Say what we will about it, the settlement of a minister among any people, has in it, all the constituents of a contract between two parties. The minister covenants to render certain services, and the people agree to give him a certain compensation. And this order of things, we can prove to be perfectly agreeable to God's word. In all civil contracts between individuals, or between an individual and any legally authorized company, the laws of the land are the guardians of the reciprocal interest of the contracting parties; where there is a breach of promise the law will compel a compliance. But in contracts between a minister and his people, the laws of the land are not, and perhaps cannot, and we are sure ought not, ever to be appealed to; therefore if the Presbytery, by an act of instalment, be not constituted into a kind of court of conscience, the contracting parties have no guardian of their reciprocal rights. Without this law in Israel, every man will do that which is right in his own eyes; the most flagrant dereliction of duty may take place, and the aggrieved party has no appeal. The matter must be submitted to faction, and terminates in mutual recrimination. The Presbytery can do nothing in the business, for they know nothing of it.

This argument against *stated supplies*, and in favour of *regular instalments*, appears to me unanswerable. Surely the church is just as much interested in having a constituted tribunal to appeal to as is their minister, for who does not know that there is a neglect of duty among ministers as well as there is among the people! Perhaps as often in the one case as in the other. Surely in matters of dispute between a minister and his people, the Presbytery is the most impartial tribunal, for the court is composed of as many, and in most cases of a greater number of laymen, than of clergymen, all possessing equal powers.

In a word, every pastor of a church ought to feel like a father, and every church like a family bound together by filial and fraternal bonds. Without this state of things, no pastor was ever eminently useful, nor people happy. I have no doubt, it has been owing more to this state of things, than to any other simple cause, except the grace of God, that the Presbyterian church in America has attained her present elevated station, and stands at this moment the loftiest bulwark of truth, and the most elevated example of christian effort. Now I submit it to Philo, or any other candid and pious man, if this state of fatherly, filial, and fraternal feeling, can be generated by the *yearly stated supply method?* For I repeat it, a stated supply and a yearly or transient connection usually go together. The example that Philo adduces of the members of the committee affording a happy instance of the good effects of his plan, are insulated cases among thousands, and the gentlemen themselves lament over it, and pray it may never again be plead as an example.

But finally, is there nothing due to the long established and prosperous operation of the laws of our church? These are so well known on the subject we are discussing, that we do not think it necessary to argue the matter farther with so worthy a man as Philo. With *us*, and we trust with *him*, a *recommendation* of our General Assembly has the weight of a *law*, and we think so it ought to be with every true son of the church. Certainly then, a regulation sanctioned at once by the wisdom of the Presbyterian church, and the successful operation of a century, ought not lightly to be spoken against or abandoned.

I cannot forbear adding, I was much pained and mortified to see one thing from the pen of Philo. He attributes the decline of the late happy revival among us chiefly to two causes; the *controversy* promoted by the clergy, and their *envy* of each other. His words are, "The ministers" (he must here mean the ministers of the West Lexington Presbytery, for it is their letter, and theirs only, he was reviewing,) "and people divided into parties, warmly controverting about their peculiar *notions*.—And who were the principal agents in producing these divisions? The revival had just commenced, when the ministers disputed and quarrelled about matters of speculation. Some ministers were called *revival men*, others who did not possess popular talents were thrown into the shade; the former became puffed up, the latter were envious." What a picture, and from the hand of a brother! Perhaps there is not a minister among us, but what might say; if Philo was able to look into my heart, he might find a fountain of corruption there that might justify such a portrait. But would Philo dare to look into his brother's heart? If he should, or if he should barely follow his brother to his closet, he would see the man whom he supposed to be "puffed up" mourning before his God his barrenness, his leanness, his want of simpleheartedness in the service of God. Could he hear the man whom he supposes to have been "envious" pray, where no ear but God's was present, he would hear him pray for the success of the very man, of whom the uncharitable supposed him envious; while he deeply lamented before his God the weaknesses and errors and indiscretions of a brother whom he loved, and to all whose good doings he wished success. Could he follow one of those men whom he supposed "quarrelled about matters of speculation," he would find him seeking for truth as for "hid treasures;" he would hear him pray for the church, "may thy peace be as a river, and thy righteousness as the waves of the sea." While we humble ourselves before God, we feel guiltless before our fellow men in all these charges brought against us by our brother Philo. A few facts with respect to some of those charges will establish our innocency. It will not be forgotten that the revival had well progressed, and some of its happiest results had been experienced, before there was the slightest diversity of practice or of opinion among the ministers of our state. The distinction of "*revival men*," had not yet found its way among us, nor has there ever been the slightest foundation for it. There is not an anti-revival minister belonging to our church in this Synod. Hopkinsianism, Triangularism, and Emmoniteism, terms used by Philo, were terms not altogether unknown to us, but they disturbed the peace of the churches not at all. If a diversity of opinions attached to those names did disturb the peace of the church about the close of the revival, no part of it is to be attached to the West Lexington Presbytery, or any member of it. If a root of bitterness did spring up, it was not of Kentucky growth, it was an exotic. But wherever the thing originated, we defy Philo, or any other candid or good man, to produce one sentence that has been written, or, as we believe, one sermon that has been preached by any of the members of the West Lexington Presbytery, that deserves the name of "quarrelling about matters of speculation." But the deepest cut of all is yet to come. Some of the ministers became "puffed up, others were envious." Two heavy charges to bring against any brother; the former crime being the result of weakness, the latter of wickedness. I know of no one among us, who could have been an object of envy to any person. But in the spirit of love and kindness we drop the subject, and shall leave it to the reflections of Philo's own mind. We hope he does not now approve of his own course.

In a future number I will take notice of Philo's opinion on church government. On this subject I shall have the pleasure, in the main, of agreeing with him.

PHILO-ORDO.

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, JULY 28, 1830.

TAKING A JOURNEY.

An habitual sense of dependance on the support and protection of God, is a characteristic feature of the true christian. From the irreligious may be extorted sometimes an acknowledgment of the sovereignty and particular providence of God. In times of calamity and sudden distress, the wicked will call upon God. But it is peculiar to the christian to cherish a constant remembrance of the fact, that God's tender mercies are over all his works. Upon this habitual sense of God's particular providence, depends the growth and strength of several important christian graces, as humility, thankfulness, contentment and resignation.

In all the ordinary situations of life, this spirit should be maintained. But there are often peculiar circumstances, in which the thoughts and heart seem more especially to be directed to the great disposer and ruler of all events.

The starting on a journey is always an occasion of singular anxiety.

Whatever be the cause of the journey, whether business, or visiting distant friends, or the recovery of health; the planning and the preparation for it, and finally the actual starting, are all calculated to awaken feelings of tender solicitude. To leave home, the friends familiar and dear to us, to commit ourselves to the hazards of the stage-coach, or steam-boat, or of a private carriage, to go among strangers—these are circumstances, which seldom fail deeply and tenderly to affect the mind with mixed emotion. While fond hope anticipates much success in business, or much pleasure and health, fear points to the uncertainties of the future and suggests the painful queries—"shall I live to return—shall I escape all the accidents, that so often befall the traveller—if I return, shall I find the circle of my friends unbroken by the hand of death!"

What could more naturally and strongly lead one to a throne of grace, to Him, without whose notice a sparrow does not fall to the ground, than these feelings excited by starting on a journey! Yet how many in a christian land forget on such occasions the only hand, that must preserve them, if they are preserved on their journey, and that kind providence, under which alone their families can dwell with security during their absence. The heathen give us reproof and a lesson of instruction on this subject Among the Hindoos in the south of Asia, the mode of travelling is in palankeens carried by men, who are called coolies. Mr. Woodward, one of our Missionrries in Ceylon, describing their manner of travelling says—"When the traveller is seated, the three men at each pole raise their clasped hands to their faces in the attitude of prayer, and then bowing a little with their faces towards the palankeen they invoke the protection and blessing of their gods."

When any of the members of a family are about starting on a journey nothing is more proper than that the circumstance should be noticed in the family devotions. If the father of the family is to be absent; let him fervently and affectionately commend his household to the keeping of Israel's God; if a child or other member is to leave, for such an one let the protection and blessing of God be implored. In such family scenes, the reasonableness and value and suitableness of religion are seen. It seems to spread a charm of tranquility and sanctity over the dearest and sweetest relations in life. It prepares the mind to meet with calmness all the contingencies of the future. While it supports and comforts the mind under all the afflictions of this our pilgrimage, it points our hopes forward to a glorious rest, to a *home*, from which we shall never wander for wealth or pleasure, and of which we shall never grow weary, through satiety or sameness.

THE CHEROKEES.

H. Montgomery, Indian Agent at the Cherokee Nation, has communicated to the Cherokees through the columns of the Cherokee Phoenix, the substance of a letter from the Secretary of War. It states to them that the President has no power to protect them against the operation of state laws if they remain where they are; the most he can do is to keep out intruders; that if they will remove, they shall be supported during their removal and for one year after by the government, and all real improvements on their lands shall be paid for; that the President and Secretary of War, will be at Nashville by the 20th or 30th of July, where the Chiefs or Principal men may see them, if they desire, and will go with *full powers* to make a Treaty for removal. Without such powers it will be of no avail to visit them.

The editor of the Phoenix says, "What will the Cherokees do? Will they go to Nashville, and add another treaty to the long list to be violated? No. The great question,

are treaties with Indians worth any thing, must first be settled. The Council will meet at this place on Monday—we will not therefore anticipate the reply, which will probably be given."

NO SECTARIANISM,

And vigilance of the Publishing Committee of the American Sunday School Union.

A few weeks since a correspondent of the Christian Watchman, a Baptist paper, brought a charge against the American Sunday School Union, for having published a little book, called the Infant's Progress, written by Mrs. Sherwood, in which he had discovered a sentence, that implied a censure of the denial of infant baptism. It was hoped by the Watchman, that the objectionable passage would be expunged in the next edition. The New-York Baptist Register took up the subject of complaint with more earnestness and warmth, denounced the Union, accused it of *smuggling* into its publications *Paedo-baptist* sentiments, and, not content with the tardy corrective proposed by the Watchman, thought the Society ought forthwith to buy in and recall the whole edition.

By the last number of the Columbian Star, also a Baptist paper, it appears that the objectionable sentence alluded to *is not to be found* in the edition published by the Society. No work is published by this Society until it has been *examined and approved* by the Publishing Committee. This committee consists of two Baptists, two Presbyterians, two Methodists, and two Episcopalians.

In the little book spoken of, as it was passing through the hands of this committee, the passage complained of by the correspondent of the Watchman, and by the Baptist Register, was *noted and thrown out* (says the Columbian Star,) by one of the committee who was a Paedo-baptist. So the complaint was groundless, and the alarm unnecessary.

We are sorry to see so much sectarian jealousy, and such a readiness to attack an institution apparantly doing so much good as this, by uniting the energies and resources of different denominations in the promotion of an object so important as the establishment and support of Sabbath Schools, and furnishing them with books adapted to their use.

That such feelings towards this Society do not actuate all our Baptist brethren, will be seen by the proceedings of a meeting of the Baptists recently held in Philadelphia, which are in the columns of this paper. We believe what one of them says, "that some of the Baptists oppose the Society for want of knowledge of its object and plans." Let them seek for correct information, and from the proper sources—not from the infidel, semi-infidel, and anti-religious publications, that disgrace our country, and misinform the public.

4th of July Collections for the Colonization Society.—Eight dollars and 37 1-2 cents were collected in the Presbyterian church in Winchester by the Rev. William Gallaher. Only a few weeks before, the Rev. Mr. Bascom, Agent of the Society had taken up in the same place about fifty dollars.

The American Home Missionary Society have engaged to establish by their missionaries at least 1000 Sabbath Schools in the valley of the Mississippi.

Extracts from a Letter of Mrs. Andrews, Missionary at the Sandwich Islands to a friend in Washington, in this state,

Lahaina, (Island of Maui,) Feb. 19th, 1829.

"It causes my heart to rejoice exceedingly to hear that the Spirit of the Lord is moving on the hearts of so many in our native land. I pray it may please Him to continue it, until there shall not be one left who is not anxiously inquiring what must I do to be saved.

"*March*, —. The Lord is with us as well as with you. Many here are anxiously inquiring the right way. The second Sabbath in this month was a very solemn and interesting day with us. Thirteen were added to the church by baptism. It is peculiarly solemn to see those coming forward and declaring themselves on the Lord's side, who a short time ago were worshipping gods made with their own hands. I wish those who think it foolishness to attempt civilizing, or christianizing the heathen, could see some of those Islanders, who have attended to instruction. You say you hope I am employed in the great work for which I left my native land. Do not be astonished if I tell you I have done little yet. It is no trifling matter to learn the language of this people. Mr. Richards tells me, I must not be discouraged, if I do not speak it correctly in two or three years.

"A few weeks since, I attended a female prayer meeting, and read and sung with them in their own language for the first time. The people were very much gratified indeed, and rejoiced that my mouth was opened. The more I understand of the language the more I feel interested for this people. They frequently endeavor to tell us of some of their former habits, how they worshipped wooden gods, and when a near friend died they knocked out their teeth, and bruised and cut themselves. They say they were *naaupos*, which means *dark-hearted*. They speak of the people in America as being very kind in sending them missionaries to tell them about the good God, and when I write to them, I must send their *aloha eno*, their *great love*.

"*May*, —. Mr. and Mrs. Richards and Mrs. Green, left us this week to visit another station. They expect to be absent two or three months. I feel more like a Missionary now than I ever did. I believe I told you in my last letter we were living in part of Mr. R's. house. We are now living in our own house. It is built in the native style, but we live very happy and contented in it. I often say to Mr. A. "how much pleasure it would afford me if my friends in America could step in once in a while." But I am deprived of that pleasure. Tears involuntarily burst from my eyes, when I think of never beholding again in this world the faces of those dear friends I have left. It is a solemn thought that when we meet again it will be at the judgment seat of God. O that we may be found among his jewels in that day when he shall call us to appear in his presence.

"*Aug.* 29. Mr. Richards and family have returned after an absence of three months. Mrs. R. is a precious woman. I hope I shall always feel grateful to a kind Providence, who has given me such an affectionate sister in this heathen land.

"Now my dear———, I am about to close. I have one request to make of you, that you pray much for me. Mr. A. joins me in love to you and all inquiring friends. Yours, ever affectionately, MARY W. ANDREWS."

REVIVALS.

Remsen, N. Y.—The clergyman who sent us the following, (says the Western Recorder) is himself labouring, we presume, at the place mentioned. May the blessing still descend, and increase an hundred fold:—

MR. HASTINGS—To the honour of Him who is head over all the church, and for the comfort of God's people, you may state in your department of revivals, that in this village there has been a precious work of God in operation for more than two months. Last Sabbath there were thirty added to the Presbyterian church, of different ages, from twenty years old to sixty. Among these were the practicing physician of the village, and the preceptor of the academy.

During the preceding week, the work had been increasingly powerful. There were several days in which business was almost entirely laid aside. A solemn awe hangs over the place, which scarcely admits of an opposing tongue! Every one seems constrained to say, "This is the finger of God." Within the last few days, the power of God has been specially manifested in the academy. Let every reader pray that this work may advance, and spread, and reach his own heart.

J. WATERS.

Remsen, July 3, 1830.

From the Connecticut Observer.

MISSION TO MISSOURI.

The Trustees of the Missionary Society of Connecticut have appointed seven young men of the Auburn Theological Seminary, as Missionaries to Missouri and the adjacent country. They have been ordained, in reference to this mission, and expect to enter on their work early in the fall. That there is need of laborers in the field to which they are designated, will appear from extracts from a letter sent us for publication. It was written in Missouri under date of June 1, 1830, by one who has resided several years in that State, and knows well its character and its situation, in reply to some enquiries from the 'Western Fraternity,' a society in the Auburn Theological Seminary, whose members are all pledged to become Missionaries in the valley of the Mississippi.

"When you have been long on Missionary ground, and have toiled alone until your strength is gone, you will know how cheering it is to be informed of whole companies of young men, waiting and anxious for the field. Recruits, recruits! how precious the very word to a war worn soldier. Not less precious to a soldier of the cross, at a *frontier post*.

Such was your letter to me. It found me sick—unable to write—unable to preach. Yes, I found it as I came home from a missionary tour, on which I had been absent four weeks, unable to walk the room without the aid of a staff. And until the present hour I have not been able to answer your request.

I will make use of the following facts, as a plea for help. We have but *eight* ministers in the presbytery of Missouri. The field is *large*, and our work is *hard*. We want *help*. We do not design to complain, but we *faint*.

Some who toiled with us are dead. I could think in five minutes where to place your men, if they were here. All north of a line drawn from St. Charles to Jefferson city, and along the Osage River. Here are *eight* counties, north and west of me in which there is not a Presbyterian minister. One of these, the county of Howard, containing a population of nine thousand souls.

The Catholics are "*numerous*" along the Mississippi. They are making a powerful effort and extending into the interior. They have a College at St. Louis, and many seem willing that they should conduct the business of education.

Intemperance abounds to a considerable extent. There are some *Temperate* Societies. *One here.* The *Sabbath* is *fearfully* disregarded. Our voices are raised on this subject almost in vain. We have some *Sabbath Schools*, *Tract Societies*, and *Bible Societies*, just where *Presbyterian Ministers* have been able to establish them. Common schools are in a very imperfect state, though they exist in considerable numbers. There is an Academy in Boonville, established by law, and taught at present by a graduate of Middlebury College, Vt. There may be others in the State, I know of none however. There are ample funds in the State for the encouragement of schools, academies, and colleges. The Governor of Missouri told me, he thought the State could in a very few years, command two hundred thousand dollars at least. There is considerable interest felt on this subject among intelligent men, *of whom we have our full share*.

The soil of Missouri, at least a great portion of it, is like that of some fairy land. It is exceedingly rich. I have found not a foot of poor land from Boonville to the western boundary, one hundred and twenty miles. Along the water courses the timber is abundant and of surprising growth, whenever the fires permit it to grow. A considerable portion of the Upper Missouri is prairie, and indescribably rich. It is dry, most of it, rolling and very beautiful. I think this prairie is a great advantage, and not as some at the east suppose, a disadvantage to the country. Pasturage is abundant. The man who can draw timber from the wood to make fence, may raise *one hundred* acres of corn the first year. He may, in a few years, *say ten*, have a forest of locust timber, by sowing the seed.

The climate of Missouri is *mild*, but *variable*. I have never known a case of yellow fever in the state during a residence of *four years*. I have heard of two at St. Louis, brought up from New Orleans. I have never been conscious of fear in this respect. Eastern men who settle in the *bottom* lands, will be exposed to billious attacks. A little medicine, however, taken at the proper time, will secure them. My health has generally been good. It is now bad only from excess of labour. Our clergy from the east do not complain of climate. Selections may be made in which there will be nothing to fear. This part of the state is well watered. As to productions, every thing grows here, peculinr to such a climate. The spirit of emigration is increasing. The emigrants are from all parts of the *world*, but most of them from the southern and western states. Steam boats are constantly running both on the Mississippi and Missouri. Boonville is beginning to be almost like a seaport. No serious obstruction is found to exist."

LOUISVILLE BETHEL UNION.

In consequence of the exertions of Lieut. Page of the United States Navy, who is zealously engaged in promoting the moral and religious improvement of those who do business on our western rivers, a meeting of the citizens of Louisville was holden at the 1st Presbyterian church on Tuesday evening the 29th June, for the purpose of taking into consideration the expediency of forming a "Bethel Union."

The Rev. H. H. Kavanaugh was called to the chair and Dr. John P. Harrison appointed Secretary. Prayer was offered for the divine blessing. The letter of the Bethel Union of New York was read, commending Lieut. Page to the christian community and requesting the co-operation of God's people with him, in his efforts in behalf of a long neglected class of our citizens. Lieut. Page gratified the meeting with a very interesting statement of facts respecting the operations and success of the societies in the eastern cities, and affectionately urged upon those present to engage in the good work. Other gentlemen also spoke in favor of the object, whereupon it was resolved unanimously, That it is expedient for this meeting to organize into a "Bethel Union."

The following officers were then appointed, viz:

Major JOHN HUGHES, *President.*

VICE-PRESIDENTS.

Benj. Mills, Esq.	Rev. David C. Page,
Jacob Reinhard,	" H. H. Kavanaugh,
Henry Graham,	" S. Fowler,
Rev. Daniel C. Banks,	" Eli N. Sawtell,
" Jas. H. Overstreet,	Richard Barnes,
" Moses M. Hinkle,	Cor. Van Buskirk,
" Samuel K. Sneed,	

MANAGERS.

Dr. John P. Harrison,	Daniel Wurts,
Geo. B. Waller,	William Sale,
Lewis Haller,	—— Howard,
Dr. S. Lucket,	Henry C. Dorsey,
Wm. S. Vernon, Esq.	Daniel McAllister,
James Harrison, Esq.	Charles Kastanbine,
William Elliott,	Samuel Caseday,
Patrick McFarland,	Abijah Bayless.

JOHN BUSTARD, Esq. *Treasurer.*
Rev. SAMUEL K. SNEED, *Secretary.*

Resolved, That the different Evangelical clergymen of Louisville and vicinity be requested to preach to those who do business on our waters, at Louisville and Shippingport, to commence next Sabbath—That the first Bethel meeting be held at Shippingsport, on Friday evening next, and at Louisville on Saturday evening, and that Thursday evening in each week be the regular bethel evening for Louisville. The committee for Shippingsport will designate the regular evening for that place.

Resolved, That the Secretary inform the committees, &c. of their appointments immediately.

Resolved, That the proceedings of this meeting be published in several of the Western Religious periodicals, and that the ministers of the city be requested to notify their respective congregations of these proceedings, and address them on the necessity of their co-operation

Resolved, That the thanks of this meeting be presented to Lieut. Page, for the kindly interest he has manifested in our long neglected Boatmen, and for the interesting information he has given us this evening. A subscription was then taken up and the meeting adjourned.

Test. SAMUEL K. SNEED, *Sec'ry.*

The papers in the Western Country friendly to the above cause are sespectfully requested to publish the above.

DANVILLE COLONIZATION SOCIETY.

The project of raising *ten* life members to the Danville Colonization Society, proposed by a worthy mechanic of our town has succeeded.

Several other philanthropic individuals now propose to fill up another scheme of *one hundred dollars*. Four gentlemen have already given their names—six more will complete it. Let the friends of Colonization come forward and show their zeal in the good cause. The money thus raised shall be appropriated in transporting free men, or women, of color, from our own town or vicinity to Liberia. There can be no imposition practised here; every one may see the effects of his charity in his own neighborhood.—*Olive Branch.*

AN INDIAN CANDIDATE FOR CONGRESS.

To the Voters of Mississippi.

FELLOW CITIZENS:—I have fought for you, I have been by your own act, made a citizen of your state; I am a freeholder, nature my parent. I am unsophisticated in the wiles of foreign nations or my own. I have been told, that the term "a Roman citizen," was once a passport throughout the world. According to your laws I am an American citizen, the greatest and the purest representative republic that has ever existed. In my youth I was a hunter, in manhood a warrior, I always battled on the side of this republic. My feet now fail in the chase, and my arm can no longer bear the burthen of my bow. While in a state of nature my ambition was alone in the shade—my hopes to be interred in the mounds of my ancestors. But you have awakened new hopes; your laws have for me brightened my prospects. I know no man who has suffered more than myself, whether you or myself time will tell. I have been told by my white brethren, that the pen of history is impartial, and that in after years, our *forlorn kindred* will have justice and "mercy too."

This, fellow-citizens, is a plain talk. Listen, for I have spoken in candor. According to your laws I think that I am qualified to a seat in the councils of a mighty republic, of which the state of Mississippi is a component part; and I could yield to no citizen in point of devotion to the laws and constitution of the same.

If, fellow-citizens, after examining my pretensions, and impartially comparing them with others who will be my opponents, you vote for me, I will serve you. I have no animosity against any of my white brethren, who enter the list against me; but with Indian sincerity, I wish you would elect me a member to the next Congress of the United States.

MUSHULATUBBA.

Choctaw Nation, 1st April, 1830.

From the Missionary Reporter for July.

MISSIONARY APPOINTMENTS.

Mr. W. C. Anderson, for 3 months Missionary Agent to New-York and Pa.

Mr. Geo. D. McCuenn, for 1 year to Mount Pleasant and vicinity, Wayne county, Pa.

Rev. Jas. Kemper, for 1 month to north west part of Ohio.

Rev. S. Cowles, for 1 year to Fairview, Malaga, and Woodfield, Ohio.

Rev. S. B. Smith, 1 year to Middletown, O.

Rev. W. B. Linn, 1 year to Lower Bethel, Ohio.

Mr. L. C. Rutter, for 1 year to Manchester, Cabin Creek and vicinity, Ohio.

Rev. W. Jones, for one year to Clear Creek, Adelphi, and Dry Run, Ohio.

Mr. Thomas Cratta, for 3 months to Crawford and Madison counties, Ohio.

Rev. Robert Lee, for 1 year to Bucyrus and vicinity, Crawford county, Ohio.

Rev. John R. Moreland, for 3 months to Marion and Johnson counties, Indiana

Rev. S. K. Sneed, for 1 year to Louisville, Shippingport and vicinity, Ky.

Rev. John Hudson, for 1 year, vicinity of Lexington, Ky.

Rev. R. Pettibone, for 1 year to Michigan Territory.

SECULAR SUMMARY.

CHEAP TRAVELLING.—A gentleman, says the Buffalo Journal travelled from New-Orleans to Buffalo, by way of the Mississippi and Ohio, 2472 miles, for $62 75.

Succession to the throne of England.—In case of the death of George the IV, present king of England, his second brother William Henry, Duke of Clarence, will succeed him. The next heir to the throne is his, the Duke's, daughter, Princess Alexandria Victoria.—The Duke is 65 years old. His daughter is 11.

GEN. SUMPTER.—This gentleman, whose name is often associated with that of Marion, was one of the most active and successful leaders of the whigs in South Carolina, during our revolutionary war. He is now 97 years old, yet in good health, moves with a firm and active step, mounts his horse and dismounts with ease, and is entertaining in conversation.

BANK ROBBERY.—John Banton and Son of Lincoln county, and John Niel and two free yellow men of Harrodsburgh, were brought before the Grand Jury of the county at our last Circuit Court on suspicion of their having been concerned in robbing the Branch Bank of the Commonwealth at Harrodsburgh, last winter. A true bill was found against each of them. Neil and one of the colered men gave bail for their appearance at the next term of our court, but the others, not being so fortunate, were committed to jail.—*Olive Branch.*

DR. FRANKLIN'S LEGACY.—Dr. Franklin, in his will, gave £1000 sterling to the inhabitants of the town of Boston; to be let out at an interest of 5 per cent, to young mechanics, under the age of 35 years, who have served an apprenticeship in said town, and faithfully fulfilled their duties and of good moral character. The present value of the fund is $17,726 64.

IMPROVED HABITS.—Every day, new evidences transpire of the moral improvement which is going on in this country. We have remarked, that there is not so much dissipation as formerly—not so much profanity—and there is a closer observance of those duties indispensable to harmony and good neighborhood. One fact of recent occurrence speaks volumes in favor of this position: The Grand Jury did not find a single bill of indictment, and only one case of indictable conduct was laid before them, and that was for an unlawful vending of liquor.—*Port Gibson, (Miss.) Correspondent.*

Improvement.—There has just been started *the first line of daily stages*, from Cleveland to Cincinnati: it is called the Ohio Telegraph.—This constitutes a new *stage* in the progress of improvement.

Effects of firing squibs.—A terrible accident is mentioned in a New-York paper as having happened to a lady on the 5th July. While passing through John-street, she had a fire cracker thrown in her face, through carelessness, by a boy, which struck her eye at the moment of explosion, and, it is said, tore the ball quite from its socket.

Albany.—The population of Albany, New-York by the present census, exceeds 29,000. In 1820, according to the United States' census of that year, the city contained 12,630 inhabitants. It has therefore doubled in a period of ten years.

Census of Fayetteville, N. C.—The whole population, white and black, 2825 persons.—The total population of this town, in 1820, was 3552, exhibiting a decrease since that time of 727.

Decrease.—The population of Litchfield, in Connecticut, is ascertained, by the Census, to be 4444. In 1820, it was 4,610. *Decrease*, in ten years, 166. Extensive emigration, West and South, doubtless accounts for the decrease.

FOREIGN.

Prince Leopold and Greece.—In the House of Lords, on the 24th of May, Lord Aberdeen announced that Prince Leopold declined to accept the Sovereignty of Greece. The reason for this, he stated, was that the Prince made such demands as the Allies deemed unreasonable. Lord Aberdeen stated that this circumstance would of course delay, but would not interrupt the final settlement of the affairs of Greece, nor would it cause change in the relations existing between Great Britain and the Allies.

This rejection is matter of much speculation in England. A correspondent of the Journal of Commerce, says—"It was only after the illness of the King reminded him that his niece the Princess Victoria stands next to the Duke of Clarence in succession to the crown, that Prince Leopold began to allege the existence of various obstacles to his acceptance of the proposed sovereignty. He no doubt judges, and with good reason too, that his presence in England will, at no distant period, be essential to the happiness and interest of his sister the Duchess of Kent, and her daughter.

The Roman Catholic members at present in the House of Commons are four;—the Earl of Surry, eldest son and heir of the Duke, of Norfolk; Dan. O'Connell, Esq. Lord Killeen, eldest son and heir of the Earl of England; and Daniel Callaghan, Esq.—*N. Y. Jour. of Com.*

There will be a Sacramental meeting held at Step's ✕ roads, on the 2nd Sabbath in August. The exercises will commence at 11 o'clock on the Thursday preceding, and continue till Monday. Rev. James Gallaher of Cincinnati, Dr. Nelson, and other brethren are expected to attend.

OBITUARY.

DIED—In this town on Thursday morning last, of a pulmonary disease, *Dr. Walker*, Dentist.

On Sabbath evening, *Mrs. Morton*, consort of William Morton, Sen.

CHRISTIAN ALMANAC FOR 1831.

AN edition of this Almanac, by permission of the American Tract Society of New-York, will be PUBLISHED IN CINCINNATI, adapted more especially to Western interests. It will be printed and put up in the same style as in the east, and furnished at the same price as at New-York.

Orders will be received by Mr. Robert Boal, Agent for the Cincinnati Tract Society, or by the publisher, GEO. T. WILLIAMSON.
177 *Main-street.*

G. T. WILLIAMSON will also publish the common Almanac, double and single, which he will furnish at the lowest prices.
Cincinnati, July 13, 1830 3—3t.

HOUSE AND LOT FOR SALE.

THE Subscriber offers for sale, the house in which he resides, near the residence of Mr. Samuel Trotter, on Mill-street, Lexington. The house is two stories high, built of brick, with convenient back buildings. The lot is 50 feet front, running back 200 feet to an alley, with a garden on the same. Any person wishing to purchase, will please to call, and examine the premises for themselves. The terms will be made known, by the subscriber on application,

DAVID FISHER.
Lexington, July 13, 1830.

FRANKLIN FEMALE SEMINARY.

THE second session will commence on Monday, the 12th day of July. The subscriber intending to make this a permanent Institution, contemplates enlarging it after the next session, so as to embrace a complete course of female education, should his patronage justify it. Believing that the course of female education is generally too superficial—and that too great a proportion of time and attention is devoted to the ornamental branches—he intends embracing in the course of instruction several of the exact sciences. The course will at present include the following branches, viz:

FIRST CLASS—Reading, Writing, Spelling, with definitions, English Grammar, Mental Arithmetic Elements of Geography, &c.

SECOND CLASS—Geography, Arithmetic, and Grammar, continued, History, Rhetoric, Logic and Compositions.

THIRD CLASS—Astronomy and the use of the Globes, Natural Philosophy, Chemistry, Moral and Intellectual Philosophy, Natural Theology, Projection of Maps, and Compositions. To which will be added at the option of parents, Descriptive Geometry, Algebra, Trigonometry, Heights and Distances, Surveying, Navigation, &c.

A first rate pair of Globes and some other apparatus, have been procured, to which additions will be made as circumstances may require. As the most approved books will be adopted in this institution, it is expected that parents will furnish such as may be recommended.

TERMS.

The First and Second Classes, $12; Third Class. $15, per session of five months—payable quarterly in advance. No deduction will be made until the expiration of the first quarter; and no pupil will be received for less than a quarter. WM. D. YOUNG.
Frankfort, June 19th, 1830.—51—6t.

AGENCY.

THE undersigned offers his services to his friends and the Public generally as Agent for the transaction of business with the United States Branch Bank in this place, or with the Agents of the Banks of the Commonwealth and Kentucky in this District, or with individuals; and in making collections, remittances, &c. &c. His long established reputation will, he trusts, render any other pledge or reference unnecessary.—His charges will be moderate, varying from ¼ to 1-2 per cent according to the trouble and responsibility attending the transaction. Letters post paid will be promptly attended to. D. A. SAYRE.
Lex. April 21.—42-tf

P. S. He has removed his office to his house at the intersection of Short Street and Poplar Row, lately occupied by the Com'th. Branch Bank and the Bank of Kentucky, and directly opposite to Moore's Inn.

BIBLES, TRACTS, AND SABBATH SCHOOL BOOKS, for sale. A constant supply of the above publications is kept on hand in the Depositories, at the Store of Stephens, Winslow & Stephens, Main-street, Lexington, Ky. June 29, 1830.

NOTICE.

THE Chamberlain Philosophical and Literary Society of Centre College, Ky. have established a cabinet of Mineralogy and curiosities. Any assistance which the public may render them in the collection of minerals and other natural curiosities will be gratefully received.

CLELAND'S HYMNS,

3D EDITION—ENLARGED,

FOR sale at the office of the Western Luminary, Lexington,—and at Morton & Co's. Book-Store, Louisville, Ky.

Price $6 per dozen—62½ cents single.

POETRY.

From the Christian Watchman.

THE DEFECTION OF THE DISCIPLES.

"Then all the Disciples forsook him and fled."
St. Matthew.

Fled!—And from whom?—The man of wo,
Who in Gethsemane had felt
Such pangs as bade the blood-drop flow,
And the crush'd heart with anguish melt?
They who were gather'd round his board,
Partook his love, beheld his power,
Saw the sick heal'd, the dead restored,
Fail'd they to watch one fearful hour?

All Fled!—Yet *one* there was, who laid
His head upon that sacred breast,
By friendship's holy ardor made
A cherish'd, an illustrious guest;—
One too, who walk'd with Christ the wave,
When the mad sea confess'd his sway,
And strangely seal'd her gaping grave,
Fled *those* forgetfully away?

Yes—*All* forsook the Master's side,
When deadly dangers cluster'd round,
And when in bitterness he cried
'Mid the dread garden's awful bound.
They knew not then how near him stood
The host of heaven, a guardian train,
Deploring man's ingratitude,
And wondering at his Saviour's pain.

Oh! ye whose hearts in secret bleed
O'er transient Hope, like morning dew,
Or Friendship faithless in your need,
Or ingrate Love to vows untrue,—
Who shrink from Persecution's rod,
Or Slander's fang, or Treachery's tone,
Look meekly to the Son of God,
And in his grief forget your own.

Forsaken are ye?—So was he;
Revil'd—yet check the vengeful word;
Rejected?—Should the servant be
Exalted o'er his suffering Lord?
Deem not that Heaven's omniscient eye
Is e'er regardless of your lot;
Deluded man from God may fly,
But *when was man by God forgot?*

Hartford, Conn. H.

MISCELLANEOUS.

THE INQUISITION.

FROM THE ENGLISH METHODIST MAGAZINE.

Extract from a pamphlet, entitled, "Mr. Archibald Bower's motives for leaving his office of Secretary to the Court of Inquisition at Macerata, in Italy."

[CONCLUDED.]

The deep impression that the death of my unhappy friend, the most barbarous and inhuman treatment he had met with, and the part I had been obliged to act in so affecting a tragedy, made on my mind, got at once the better of my fears; so that, forgetting in a manner the dangers I had till then so much apprehended, I resolved, without further delay, to put in execution the design I had formed of quitting the Inquisition, and bidding forever adieu to Italy. To execute that design with some safety, I proposed to beg leave of the Inquisitor to visit the Virgin of Loretto, but thirteen miles distant, and to pass a week there; but, in the mean time to make the best of my way to the country of the Grisons, the nearest country to Macerata, out of the reach of the Inquisition.—Having, therefore, after many conflicts with myself, asked leave to visit the neighbouring sanctuary, and obtained it, I set out on horseback the very next morning, leaving, as I proposed to keep the horse, his full value with the owner. I took the road to Loretto, but turned out of it at a small distance from Recantia, after a most violent struggle with myself, the attempt appearing to me, at that juncture, quite desperate and impracticable, and the dreadful doom reserved for me, should I miscarry, presenting itself to my mind in the strongest light. But the reflection that I had it in my power to avoid being taken alive, and a persuasion that a man in my situation might lawfully avoid it, when every other means failed him, at the expense of his life, revived my staggered resolution; and all my fears ceasing at once, I steered my course, leaving Loretto behind me, to Rocca Contrada, to Fossonbrone, to Calvi in the dukedom of Urbino, and from thence through the Romagna into the Bolognese, keeping the by roads, and at a good distance from the cities of Fano, Pessaro, Rimini, Forli, Faenza, and Imola, through which the high road passed.—Thus I advanced very slowly, travelling, generally speaking, in very bad roads, and often in places where there was no road at all, to avoid, not only the cities and towns, but even the villages. In the mean time, I seldom had any other support but some coarse provisions, and a very small quantity even of them, that the poor shepherds, the countrymen, or wood cleavers, I met in those unfrequented by places, could spare me. My horse fared not much better than myself; but, in choosing my sleeping place, I consulted his convenience as much as my own, passing the night where I found most shelter for myself and most grass for him. In Italy there are few solitary farm houses or cottages, the country people there all living together in villages; and I thought it far safer to lie where I could be any way sheltered, than to venture in any of them. Thus I spent seventeen days before I got out of the ecclesiastical state: and I very narrowly escaped being taken or murdered, on the very borders of that state: it happened thus:

I had passed two days without any kind of subsistence, meeting with nobody in the by roads that would supply me with any, and fearing to come near any house, as I was not far from the borders of the dominions of the Pope, I thought I should be able to hold it out till I got into the Modenese, where I believed I should be in less danger than while I remained in the papal dominions; but, finding myself, about noon of the third day, extremely weak and ready to faint away, I came into the high road that leads from Bologna to Florence, at a few miles distance from the former city, and alighted at a post-house that stood quite by itself. Having asked the woman of the house whether she had any victuals ready, and being told that she had, I went to open the door of the only room in the house, (that being a place where gentlemen only stop to change horses,) and saw, to my great surprise, a placard pasted on it, with a most minute description of my whole person, and the promise of a reward of 800 crowns, about 200*l.* English money, for delivering me up alive to the Inquisition, being a fugitive from the holy tribunal, and of 600 crowns for my head. By the same placard, all persons were forbidden, on pain of the greater excommunication, to receive, harbor or entertain me, to conceal or to screen me, or to be any way aiding and assisting me in making my escape. This greatly alarmed me, as the reader may well imagine: but I was still more affrighted when entering the room, I saw two fellows drinking there, who, fixing their eyes on me as soon as I came in, continued looking at me very steadfastly. I strove, by wiping my face, by blowing my nose, by looking out of the window, to prevent their having a full view of me. But, one of them saying, the gentleman seems afraid to be seen, I put up my handkerchief, and turning to the fellow, said boldly, What do you mean, you rascal? Look at me, am I afraid to be seen? He said nothing, but looking again steadfastly at me and nodding his head, went out, and his companion immediately followed him. I watched them, and seeing them, with two or three more, in close conference, and no doubt consulting whether they should apprehend me or not, I walked that moment into the stable, mounted my horse, unobserved by them, and while they were deliberating in an orchard behind the house, rode off full speed, and in a few hours got into the Modenese, where I refreshed both with food and with rest, as I was there in no immediate danger, my horse and myself. I was indeed surprised to find that those fellows did not pursue me; nor can I any other way account for it, but by supposing, what is not improbable, that, as they were strangers as well as myself, and had all the appearance of banditti or ruffians flying out of the dominions of the Pope, the woman of the house did not care to trust them with her horses.

Having got safe into French Flanders, I there repaired to the college of the Scotch Jesuits at Douay, and, discovering myself to the rector, I acquainted him with the cause of my sudden departure from Italy, and begged him to give immediate notice of my arrival, as well as the motives of my flight, to Michael Angelo Tamburini, General of the order, and my very particular friend.

The rector wrote as I had desired him, to the General, taking no notice of my flight, in his answer (for he could not disapprove it, and did not think it safe to approve it) ordered me to continue where I was till further orders. I arrived at Douay early in May; and continued there till the latter end of June, or the beginning of July, when the rector received a second letter from the General, acquainting him, that he had been commanded by the congregation of the Inquisition, to order me, wherever I was, back to Italy; to promise me, in their name, full pardon and forgiveness, if I obeyed; but, if I did not obey, to treat me as an apostate.—He added that the same order had been transmitted, soon after my flight, to the nuncios at the different Roman Catholic courts; and he, therefore, advised me to consult my own safety without further delay.

Upon the receipt of the General's kind letter, the rector was of opinion that I should repair by all means, and without loss of time, to England, not only as the safest asylum I could fly to, in my present situation, but as a place where I should soon recover my native language, and be usefully employed, as soon as I recovered it, either there or in Scotland. I readily closed with the rector's opinion, being very uneasy in my mind, as my old doubts, in point of religion, daily gained ground, and new ones rose upon my reading (which was my only employment) the books of controversy I found in the library of the college. The place being thus agreed on, and it being at the same time, settled between the rector and me, that I should set out the very next morning, I solemnly promised, at his request and desire, to take no kind of notice, after my arrival in England, of his having been any ways privy to my flight, or of the General's letter to him. This promise I have faithfully and honorably observed; and should have thought myself guilty of the blackest ingratitude if I had not observed it, being sensible that, had it been known at Rome, that either the rector or General had been accessary to my flight, the Inquisition would have resented it severely in both. For, though a Jesuit in France, in Flanders, or in Germany, is out of the reach of the Inquisition, the General is not; and the high tribunal not only have it in their power to punish the General himself, who resides constantly at Rome, but may oblige him to inflict what punishment they please on any of the order noxious to them.

The rector went that very night out of town; and in his absence, but not without his privity, I took one of the horses of the college, early next morning, as if I were going for change of air, being somewhat indisposed, to pass a few days at Lisle; but, steering a different course, I reached Aire that night, and Calais the next day. I was there in no danger of being stopped and seized at the prosecution of the Inquisition, a tribunal no less abhorred in France than in England. But, being informed by the General, that the nuncios at the different courts had been ordered, soon after my flight, to cause me to be apprehended in the Roman Catholic countries through which I might pass, as an apostate or deserter from the order, I was under no small apprehension of being discovered and apprehended as such, even at Calais. No sooner, therefore, did I alight at the inn, than I went down to the quay; and there, as I was very little acquainted with the sea, and thought the passage much shorter than it is, I endeavoured to engage some fisherman to carry me, that very night, in one of their small vessels over to England. This alarmed the guards of the harbor; and I should have been certainly apprehended, as a person guilty or suspected of some great crime, fleeing from justice, had not Lord Baltimore, whom I had the good luck to meet in the inn, informed me of my danger, and pitying my condition, attended me that moment, with all his company, to the port, and conveyed me immediately on board his yacht. There I lay that night, leaving every thing I had, but the clothes on my back, in the inn; and the next day, his Lordship set me ashore at Dover, from whence I came in the common stage to London.

CHRISTIAN LADIES.

There is something in the every day employments and minute cares of a woman, and the mother of a family, when pursued only in reference to this world, that tends very powerfully to fritter away, or to absorb, her whole mind; and it is upon this account, perhaps, that we see so many females, whose vision seems not to extend beyond their own little circle at home; unless, indeed, it glances occasionally at the faults of her neighbours. I have often thought that to *have* care, without feeling it as such, and to perform all the smallest as well as the most important relative duties, with an eye and a heart at the same time fully awake to whatever is most elevating and lovely in religion and general literature, constituted almost the perfection of the female character. How little has the education of females to do in forming them to habits of vigorous and healthy thought, and to an estimation of things according to their real value.—To dress and be admired much—to get a husband—and then to settle down into regular or irregular habits of household management, as the case may be, forms the sum total of many a young lady's notions of happiness; while to *think*—aye, to think—why, that's quite out of their line—their husbands and brothers can do it all for them! I wish that such persons could feel, that next to the happiness of devoting themselves and all that they possess to God, is the pleasure of exercising the faculties he has given them. An unintellectual Christian is an anomaly that ought not to be, while there is so much in the Scriptures to furnish food for the most elevated thought, and gratification to the most refined taste; and an unintellectual female, I am sure, can scarcely be fitted for her duties as a mother, however she may excel in all the arts of housewifery.

The capacities *even of females* were not given them "to lie bed-ridden in the dormitory of the soul," but to be employed so as best may serve God here, and fit them for those purely spiritual and intellectual pleasures which are at his right hand above; and will not an enlarged and cultivated mind, when united with deeply influential religious principles, best promote this true and only legitimate end of our being? I long to see them more generally, what I know they are capable of becoming—beings who shall seek their pleasures in something beyond the gratification of vanity, the performance of mere family drudgery, or what becomes so from their manner of engaging in it—for elevated principles can give an elevated character to the most common duties—or the senseless small talk of a mind bent upon making the most of the faults of others.

A. F.

THE POISON WORKS.

An intelligent and sprightly youth of 16 years of age, was committed to the House of Refuge a few days since, by his father, under peculiarly painful circumstances. His parents are respectable and pious people, who have by precept and example laboured to train up their children in the paths of innocence and virtue. But the spoiler came in shape of a woman. The lad in question is one of four sons. He was an apprentice and subsequently entered as a clerk, in highly respectable employ. After Fanny Wright, Timothy Jennings, & Co. established their "Beelzebub Institute in this city, an elder brother became one of their converts, and by much entreaty prevailed upon his brothers successively to visit the miscalled "Hall of Science," in Broome street. The four sons, all young, soon embraced principles so congenial to those who wish to be released from all restraint, moral, religious, and parental, and the unhappy parents are now beginning to reap the bitter fruits. The authority of the parents has been utterly cast off, in obedience to the doctrines of the sorceress, and other acts committed in illustration of her principles. Indications were further discovered by the father, of a disposition on the part of one at least of the sons, to practice upon the doctrine of a community of property without the consent of the parties concerned; a grade of moral improvement considerably in advance of agrarianism. Under these circumstances, the wretched parents resorted to the painful alternative of confining their son in the Refuge, where it is to be hoped he may be reclaimed from the path of guilt in which he was so early commencing his career.—*N. Y. C. Adv.*

"WITHOUT NATURAL AFFECTION."

U——, of V——, commenced the world a poor man; but by industry and economy, he amassed a large property, so that he spent the latter part of his life in luxury often attendant upon wealth, when not at the disposal of religious principle. In a pleasant part of his ground, and at a short distance from his house, he prepared an elegant family tomb, to which, about twenty years since, were successively committed his own and his wife's remains.—Three sons inherited his estate, and lived, for a number of years, in luxury and lordly independence. Some years since, one of these sons was called to bury his wife, whose remains were committed to the same family tomb. This large, Independent estate is now wasted. These heirs to unearned wealth, have nothing which they can call their own, but are dependent on daily labor for the sustenance of their families. The door of the tomb has been thrown down, and, for 7 or 8 years, these sons have suffered the remains of their parents and of the wife of one of them, though within a stone's throw of their door, to lie exposed to the open air, and the examination of every intruder; nay, to be scattered upon the floor, and without the door of the tomb; and even to be trampled upon by sheep and other animals, that are permitted to graze in the field where the tomb lies. Monumental inscriptions have been defaced, and a mouse has built its nest among the bones of her whose husband lives near by!

And what has been the cause of this waste of property, this beastly insensibility? Habits of luxury and idleness have done much, but the grand cause of the whole has been INTEMPERANCE—"*She hath cast down many wounded: yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death.*"—Prov. vii. 26, 27.—*Pastor's Journal.* B.

HAIL STORMS.

Professor Olmsted, of Yale College, in the last number of Silliman's Journal, has attempted to account for hail storms; which is considered one of the most difficult problems in meteorology. He states the following facts:—Violent hail storms are attended by black clouds, high winds, and thunder and lightning; they are confined chiefly to the temperate zones. they occur most frequently in the hottest months; hail stones are much smaller on the tops of mountains than in the neighbouring plains; they are often followed by cooler weather. The immediate cause of hail storms is a sudden and extraordinary cold in the region of the clouds were the hail stones begin to form; but the great question is, what is the origin of this cold!—Professor O. does not believe that the cold is generated by the agency of electricity, as some have supposed, but assigns as the cause an exceedingly cold wind from the north, or from the high and cold regions of the atmosphere. This meets with a moist warm current of air and a hail storm follows. In descriptions of hail storms it is commonly mentioned, that opposite and violent winds meet. When a cold current from the regions of perpetual frost meets with a warm current, the watery vapor of the latter is frozen, and hail stones are formed. In the torrid zone there are no hail storms except near lofty mountains, because there are no freezing currents of air; and in the frigid zone there are no violent hail storms, because there are no heated currents of air to mix with the cold current. The south of France is more remarkable for frequent hail storms than any other country in the world. This is owing to its situation between the Alps and the Pyrenees: the cold blasts from these regions of snow and ice mingling with the hot damp air over the intervening country, produce violent hail storms; the opposite currents of hot and cold air are set in motion when the heat of the sun is great. It is surprising that hail stones, descending as they do through many thousand feet, fall with so little force. They are heavy enough to fall with a hundred times the force which they actually exhibit. The reason of this is the following. They are very small when first formed, and receive continual accessions in descending; these accessions are made from watery vapor at rest, and taking on these new loads continually retards their speed. Hail stones are smaller on the tops of the mountains than in the neighboring plains, because they do not fall so far.

Hamp. Gazette.

MUSIC BOOKS.

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Whitt Elizabeth
Whitney William
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Clerk of the Fayette Circuit Court 2

JOSEPH FICKLIN, P. M.

Lexington, Ky. July, 1830.

P. S. All persons calling for the above letters will please mention they are advertised.